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Canada, on the
and confirmed
on the 9th

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L A W S
AND
ORDINANCES
OF THE
ORANGE ASSOCIATION
OF
BRITISH NORTH AMERICA,

Adopted by the Grand Lodge, held in the Court House of Brockville, Upper Canada, on the 1st day of January, 1830, and revised altered enlarged amended and confirmed at a Meeting of the Grand Lodge, held in the City of Toronto, on the 9th of June, 1840

THE RIGHT WORSHIPFUL THE GRAND MASTER

IN THE CHAIR.

Toronto :

PRINTED BY ROGERS & THOMPSON, COMMERCIAL HERALD OFFICE.

1840.

1912

ORDINANCE

OF THE

CITY OF CHICAGO

IN

RELATIVE TO THE

Establishment of a Public Library in the City of Chicago, and for other purposes.

SECTION 1.

THE CITY

Enacted:

BEFORE ME, the Mayor of the City of Chicago, on this day of January, 1912.

1912

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ORANGE
GRAND LODGE.

Grand Officers for 1840.

GRAND MASTER.

Lieutenant Colonel Gowan, M. P. Brockville.

DEPUTY GRAND MASTER.

*Major Elliott, M. P. Springfield,
John A. H. Powell, Esq. M. P. Perth,
George Duggan, Esq. Barrister, Toronto.
Hamilton R. O'Reilly, Esq. Barrister, Hamilton.*

PRESIDENT OF THE GRAND COMMITTEE.

Colonel Duggan, Toronto,

GRAND CHAPLAIN.

Rev. Richard Flood, A. M. Rector of Warwick.

GRAND TREASURER.

Alderman Armstrong, City of Toronto.

GRAND SECRETARY.

James Robert Gowan, Esq. Barrister, Toronto.

DEPUTY GRAND CHAPLAINS.

*Rev. John Radcliff, A. B. Rector of Amherst Isle.
Rev. John Cochrane, A. B., Rector of Belleville.
Rev. Richard Atthill, A. B., Toronto.
Rev. George Montgomery West, D. D. Toronto.*

DEPUTY GRAND TREASURER.

Christopher Armstrong, Esq. Barrister, Kingston.

DEPUTY GRAND SECRETARY.

Philip Roberts, Esq. Brockville.

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Capt. Armstrong, Lloydtown.
Dr. Acheson, Smith's Falls.
John H. L. Askin, Esq., London.
Alexander Armstrong Esq., London.
James Ashfield, Toronto.
William Armour. Esq., Port Hope.
William Benson, Esq., Port Hope.
G. C. Bogert, Esq., Belleville.
Capt. Bridgeford, Richmond Hill.
Capt. Boyd, Lake Simcoe.
Dr. Buchanan, Kingston.
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William R. F. Berford, Esq., Perth.
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Colonel Covert, Cobourg.
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Lieutenant Colonel Dulmage, Augusta.
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 Thomas Steers, Esq. Chatham,
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 Robert Wiles, Markham,
 William Watson, Markham,
 George Walton, Esq. Toronto,
 George Welsh, Toronto,
 Colonel Young, J. P. Sandwich,
 Thomas Young, Esq. Toronto,
 William Young, Esq. Portland—143.

LOYAL ORANGE INSTITUTION.

"Thou shalt teach men ordinances and laws, and shalt show them the way wherein they must walk and the work they must do, moreover thou shalt provide out of all the people, able men, such as fear God, men of truth, hating covetousness, and place them to be rulers of thousands and rulers of hundreds and rulers of tens."—*Exodus*, c. xviii., v. 20, 21.

GENERAL DECLARATION.

At all times nothing can be more natural and at this time nothing can be more reasonable than that those who have common rights to protect and common interests to defend, should act together and know each other. It is by division that the benevolent objects of true patriots are frustrated, and their best and noblest efforts for the public good defeated. In these distant but important appendages of our Great Empire, it must be obvious to every loyal and reflecting mind, that a union of intelligence, an increase of means, and a knowledge of each other are essential.

The *Loyal Orange Institution* is formed by persons desirous of supporting, to the utmost of their power, the principles and practice of the Christian Religion, to maintain the Laws and Constitution of the Country, afford assistance to distressed members of the order, and otherwise promote such laudable and benevolent purposes as may tend to the due ordering of *Religion* and *Christian Charity*, and the supremacy of Law, Order and Constitutional Freedom.

Its members associate in honor of *King William the III. Prince of Orange* whose name they bear and whose immortal memory they hold in reverence, tending as he did,

under Divine Providence, to the overthrow of the most oppressive bigotry and the restoration of pure Religion and liberty. They revere the memory of that immortal Prince, not only as a Patriot, a Constitutional Monarch, and a hero, but as a true Christian, and hope in the adoption of his name to emulate his virtues, by maintaining RELIGION, without persecution, or trenching upon the rights of any.

The Orange Society, lays no claim to exclusive loyalty or exclusive protestantism, but it admits no man within its pale whose principles are not loyal, and whose creed is not protestant.

Disclaiming an intolerant spirit, the Society demands as an indispensable qualification, without which the greatest and the wealthiest may seek admission in vain, that the candidate shall be believed to be incapable of persecuting or injuring any one on account of his religious opinions. The duty of every Orangeman being to aid and defend all *loyal subjects*, of every religious persuasion in the enjoyment of their constitutional rights.

The Rules of the Society are open not only to members of the Institution, but to the whole community, there is no reserve except the signs and symbols whereby Orangemen know each other, and these mysteries are essential to the proper qualification of the brotherhood to the recognition of the members and the prevention of intrusion and imposture from strangers and enemies. The association is general, not confined to any particular place, person or nation, but extends itself wherever a loyal protestant Briton is to be found to the remotest corners of the Globe,

for the establishment of Protestant faith, and British liberty to the latest ages of posterity. Its whole Institution is one neighbourhood within which every Orangeman is at home in the furthest parts of the world, and such is the mechanism of the association, that while its operations are thus extended, its every movement is alike felt and answered in every part.

In short the Orange Institution like a *glorious moral liminary* is intended to pour its refulgence not on *one part only* of the ample circumference of the British dominions, but simultaneously *on every portion* equally *enlightening* the whole periphery.

The Institution in these Colonies can never be suppressed but by means which would subvert the Constitution, and annihilate the connection with the Mother country.

In many quarters where the *true* nature of the Orange Institution is not properly known, its designs and objects have by some been misunderstood, and by others misrepresented from the name it bears, being connected in every one's mind with the history of parties in Ireland, some are apt to suppose that its sphere is necessarily confined, not reflecting that an instrument which has been chiefly used in the country of its birth to suppress rebellion, repel invasion and secure domestic tranquility, may be found equally efficacious to loyal men of *all countries* in protecting their lives, liberties and properties in *these Colonies*.

The Society is constituted upon the broadest principles of national freedom. *It takes its stand upon the glorious principles of the Revolution of 1688*, it lays its foundation in the field of British liberty, it disdains the badge of

faction, and knows no emblem save the "*Altar and the Throne,*"

As the Prince of Orange was invited to England by a coalition of parties who were united by a common sense of their sacred duty to preserve their Religion and liberties, so the Orange Society, named after that immortal Prince, invites a similar combination, and calls upon the sons of Britain to lay aside political feuds, and like their illustrious ancestors who signed and sealed the Great Covenant of freedom to sacrifice every private consideration and establish a centralization of freedom upon such a comprehensive basis as will enable every limb and fibre to receive vitality and nourishment from the Parent stem.

QUALIFICATIONS

ESSENTIAL FOR A MEMBER OF THIS INSTITUTION.

He should have a sincere love and veneration for his Almighty Maker, productive of those lively and happy fruits, righteousness and obedience to his commands; a firm and steadfast faith in the saviour of the world, convinced that he is the only Mediator between a sinful creature and an offended Creator, his disposition should be humane and compassionate, and his behaviour kind and conciliatory; he should be an enemy to savage brutality and every species of unchristian conduct; a lover of rational and improving society, faithfully regarding the Protestant Religion and sincerely desirous to propagate its precepts, (*i. e.*) charity and good will to all men. Zealous in promoting the honor, happiness, and prosperity of his Queen and country; heartily desirous of success in those pursuits, yet convinced that God alone can grant them; he should have an hatred of cursing and swearing, and of taking the name of God in vain; he should use all opportunities of discouraging them among his brethren, and shun the society of all persons addicted to those shameful practices; pru-

dence should guide all actions : temperance, sobriety, and honesty direct his conduct ; and the laudable objects of the Association be the motives of his endeavours.

ORANGE OBLIGATION.

" I, A — B —, do solemnly and voluntarily swear, that I will, to the utmost of my power, support and defend Her present Majesty, Queen Victoria, and her lawful heirs and successors, in the sovereignty of Great Britain and Ireland, and of these Provinces dependent on, and belonging to the said kingdom ; so long as she, he, or they, shall support and maintain the Protestant Religion, and the laws of this Country ; that I will to the utmost of my power, defend her against all traitorous conspiracies and attempts whatever, which shall or may be made against Her person, crown or dignity ; that I will do my utmost endeavors to disclose and make known to Her Majesty, her heirs and successors, all treasons and traitorous conspiracies and attempts which I shall know to be against her, him, or any of them ; that I will steadily maintain the connexion between the Colonies of British North America and the Mother Country, and be ever ready to resist all attempts to weaken British influence, or dismember the British Empire ; that I will, when lawfully called on, assist the civil and military powers in the just and lawful discharge of their official duties, in repelling and subduing every enemy who may seek to disturb or injure the Queen, the Protestant Religion, or this Country in general ; that I will be true and faithful to every Brother Orangeman in all just actions ; that I will not wrong him, or know him to be wronged, or injured, without giving him due notice thereof, and preventing it, if in my power ; that I will ever hold sacred the name of our glorious deliverer, King William the Third, Prince of Orange, in grateful remembrance of whom, I solemnly promise, if in my power, to celebrate His victory over James at the Boyne, in Ireland, on the first day of July (old style) in every year by assembling with my Brethren in their Lodge Room ; that I am not nor ever will be a Roman Catholic or Papist, nor

I am I now or ever will be a member of any society, or body of men, that are enemies to Her Majesty, and our glorious Constitution. I swear that I have not to my knowledge or belief, been expelled from any Orange Lodge; and lastly, I do solemnly promise and declare that I will do my utmost to support and maintain the Loyal Orange Institution, obey all regular summonses, and pay all just dues, if in my power, and observe and obey all the rules and ordinances of the same; and that I will always conceal, and never in any way whatsoever disclose or reveal the whole or any part of the signs, words, or tokens, that are now about to be privately communicated to me, unless I shall be duly authorized so to do by the proper authorities* of the Orange Institution, of which I am now about to become a member.

"So help me God, and keep me steadfast in this, my Orangeman's Obligation."

OBLIGATION OF A PURPLEMAN.

I, A. B., do voluntarily and sincerely swear, that I will keep the signs, words, and tokens of a Purpleman, from an Orangeman, as well as from all others, who are not Members of the Purple Order, unless I shall be duly authorised to communicate them, by the proper authorities in the Purple Order of the Orange Institution.*

OBLIGATION OF A MASTER AND DEPUTY MASTER.

I, A. B., swear that I do not undertake the office of President for any private or personal emolument or advantage; that I will use the authority with which I am invested as President, to keep proper behaviour and sobriety in the Lodge, over which I am to preside, and to cause a due observance of the rules and regulations of the Society, by all the Members of my Lodge, and lastly, I swear that I will not certify for any person, without having first proved him, and being satisfied in my conscience, that he is a person of good character.

* The proper authority is the Grand Lodge of British North America.

OBLIGATION OF A SECRETARY.

I, A. B., do swear that I will faithfully preserve the papers and all other documents of the Lodge, that may be committed to my charge; that I will not myself, sign, or seal, or cause to be signed, or sealed, nor lend the Lodge seal, so that it may be affixed to any forged paper, or irregular Orangeman's Certificate; and lastly, that I will deliver up all the property of the Lodge when requested by the Master and other officers so to do.

OBLIGATION OF A TREASURER.

I, A. B., do swear that I will faithfully preserve all monies or other property, that I may receive for the use of my Lodge, and that I will fairly account for the same, when requested so to do by the Master and the officers of the Lodge.

OBLIGATION OF A COMMITTEEMAN.

I, A. B., do solemnly swear, that I will exercise the privilege, functions, and duties of a committeeman, faithfully, conscientiously, and impartially; that I will use whatever influence I may possess for the benefit of my Lodge particularly; and generally for the interest of the Order, to the best of my skill, knowledge, and cunning.

 GENERAL RULES,

For the government of this Institution.

1st.—The Title of the Society is "*The Loyal Orange Institution of British North America.*"

2nd.—It consists of an unlimited number of members whose admission must be regulated in strict unison with the rules, and whose principles must be duly vouched for, as in conformity with the "general declaration," and "the qualifications essential for a member."

3rd.—All candidates for admission must be certified to be eighteen years of age, and must be proposed by one and seconded by another member at one meeting, and

admitted or rejected at a subsequent one except in cases of **EXTREME necessity**.

- 4th.**—Any person wishing to become a member must be admitted into the Lodge nearest his place of abode or have a recommendation from that Lodge that he is a proper person before he can be admitted into any other, except in cities and towns.
- 5th.**—That there be four degrees in the order of Orangeism, and no more, namely, *Orange, Purple, Blue* and *Scarlet*. Members of District Lodges to be entitled to receive the *Purple*, members of County Lodges, the *Blue*, and all members of the Grand Lodge the *Scarlet*, this not to be understood to act in exclusion of any member of the Institution who may be thought deserving of any of the said orders.
- 6th.**—The members of the Institution are divided into Lodges, in the manner hereinafter described.
- 7th.**—No Lodge can be opened without a warrant from the Grand Lodge.
- 8th.**—All Lodges must have a Master, and Deputy Master, a Treasurer, a Secretary, and five Committee-men. The Master be chosen by the Lodge, and the other Officers to be nominated by the Master with the approbation of the Lodge. The appointment to these offices to be made in every Lodge, at the first regular meeting in December, in every year, and the officers so chosen, shall enter on the duties of their respective offices, (having first duly taken the necessary oaths) from the first day of January ensuing. Provided always, *and to settle all doubt on the matter*, it is hereby declared that in every and all case and cases past where it has occurred, or where hereafter it shall or may happen from accident or necessity, any election in this Society has not taken place on the day appointed by the rules of this Institution, or where a vacancy shall occur, an election on a subsequent day is hereby declared to have been and will be valid and effectual notwithstanding.

9th.—The names of all persons expelled from the Society are, in every case, to be transmitted to the Grand Lodge, together with the cause of expulsion; and all Lodges shall make annually a return of the members' names, ages, and places of abode, and addition of their members.

10th.—The Annual pass-wohris to be communicated to the new master, and by him to the members of his Lodge; but no member shall be at liberty to receive it until he has first paid his Grand Lodge dues for such year, and any member neglecting to do so for six months from the first day of January in any year, may be suspended or expelled, and his name reported to the Grand Lodge, for the information of other Lodges.

11th.—The dues to the Grand Lodge shall be one shilling and three pence annually, from every member of the order, and five shillings additional from every Officer of the Grand Lodge.

12th.—No business connected with the affairs of the Society can be transacted except when the Lodge is regularly open, and guarded by a Tyler; and dinner, supper or liquor shall not be introduced during that period.

13th.—Any dispute arising, not provided for by the rules, is to be decided by the Master of the Lodge; and the parties must abide by his decisions, saving the right of appeal, in the first instance to the District, secondly to the County Lodge, and finally to the Grand Lodge; the decision of which must be final in all cases.

14th.—Should the Grand Lodge deem it necessary, at any time to change the mysteries of the Order, the Brethren shall not, on any account, nor under any pretext whatever, receive the same, or any information purporting to be the same, or any part thereof, otherwise than in a regular meeting, or from a member duly authorised to communicate it.

- 15th.—All appointments in the Institution of whatever nature soever are subject to the approval of the Grand Lodge.
- 16th.—Upon the admission of a member his name, age, residence, and profession shall be duly recorded.
- 17th.—And any member who shall print, publish, or circulate, or who shall cause to be printed, published, or circulated, or be privy to the printing, publishing, or circulating any matter or thing derogatory to the Institution or the character of any of its officers, without the sanction of the Grand Master, or twelve members of the Grand Committee (such sanction to be expressed in writing) shall be expelled or otherwise dealt with, as a majority of the Lodge may determine.
- 18th.—No decoration shall be worn in any Lodge, as appertaining to the order, except the wearer be strictly entitled thereto.
- 19th.—The Grand Master, Deputy Grand Masters, Grand Secretary, Grand Treasurer, or Grand Chaplain, shall have power to initiate an Orangeman, or to confer the degrees of Purple, Blue or Scarlet, but all members by whomsoever initiated, shall be attached to some Lodge then meeting under an existing warrant.
- 20th.—Each Private Lodge shall and may make bye-laws for its own government, provided they are consistent with the Rules of the Institution, and all members shall be bound to obey the same.
- 21st.—Each Township (subject to the approval of the County Grand Master,) shall be entitled to form a separate District Lodge, and elect for the year, a District Master, Deputy District Master, District Secretary, and District Treasurer, to be chosen on the second Monday in June, in every year.
- 22nd.—District Masters shall visit the several Lodges within their district, as often as convenient, and at least once in every year, and he shall have the power of correcting all irregularities.

23d.—All applications for warrants, to hold new Lodges should be approved of by the County or District Master, and by that officer forwarded to the Grand Master.

24th.—District Masters shall install all new masters within their respective districts and they are on no account to allow any Lodge under their authority to withhold their annual dues and return of members, beyond the first Monday in February, in every year.

RULES FOR THE FORMATION OF COUNTY LODGES.

25th.—The County Lodge is to consist of the District Officers and Masters of Lodges and in the absence of the Master of any Lodge, such person as the Lodge shall authorize in his place, who are to meet on first Monday, in February, in every year; and elect for the year a County Master, County Secretary, County Treasurer, and County Chaplain, and County Proxy, and his duty shall be to correspond with the County he may represent, and he is to act for the said Master, and any members that may be absent at any meeting of the Grand Lodge.

26th.—All warrants are to be countersigned by the Master of the County, in which such warrants may be held, and are not to be removed from the County, without the consent of the Grand Lodge, obtained through the County Master.

RULES FOR THE FORMATION OF GRAND LODGES.

27th.—The Grand Lodge shall meet on the second Tuesday in June, in every year, in such place as they shall appoint, and elect for the year a Grand Master, Deputy Grand Masters, Grand Treasurer, a Grand and Deputy Grand Secretary, a Grand Chaplain and Deputy Grand Chaplain, and members of the Grand Committee. The members entitled to sit and vote in the Grand Lodge, are all last past and present officers of the Grand Lodge, all County Masters, all District Masters, and Masters of Private Lodges.

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28th.—The Grand Master may at any time, direct the summoning of an emergent meeting of the Grand Lodge, and he shall at all times do so, when required by a requisition, signed by the Deputy Grand Masters, but for all meetings of the Grand Lodge, twelve days notice must be given.

29th.—When the Grand Lodge is not in Session, the affairs of the Institution, are directed by the Grand Master, who is its head, and all members are under his immediate guidance and control, his designation is "The Right Worshipful, the Grand Master," and he shall be allowed a Chapter of seven members, as a Council of advice, and of such Chapter, the Deputy Grand Master, the Grand Secretary, the Grand Treasurer, and Grand Chaplain, are ex-officio members. It will be the duty of the Grand Master to watch over the interests of the Institution, to decide on applications and appeals from subordinate Lodges, and to make such orders as the exigency of any case may require, and as are not repugnant to the Regulations of the Society.

30th.—Any vacancy created in the office of Grand Master, either by the death of the person filling it, by his absence from the Province, his sickness, or any other cause, shall be filled by the Senior Deputy Grand Master, present, either of which high dignitaries shall be invested with all the powers and authorities of the Grand Master, so long as they may provisionally exercise the duties of that office.

31st.—The Precedence of all Officers in the Institution, is decided in the following order:

1. The Grand Master.
2. The Deputy Grand Master.
3. The President of Grand Committee and Members of the Chapter.
4. The Grand Chaplain.
5. The Grand Treasurer.
6. The Grand Secretary.

7. The Deputy Grand Chaplain.
8. The Deputy Grand Treasurer.
9. The Deputy Grand Secretary.
10. Members of the Grand Committee, (according to the dates of their appointment.)
11. County Masters.
12. District Masters.
13. Masters of Lodges.
14. Proxies for Counties.
15. County Chaplains.
16. County Treasurers.
17. County Secretaries.
18. Deputy District Masters.
19. District Treasurers.
20. District Secretaries.
21. Deputy Masters of Lodges.
22. Treasurers of Lodges.
23. Secretaries of Lodges.
24. Committee-men of Lodges, (according to their appointment.)
25. Private Members.

32nd.—All Chapters and Committees of the Grand Lodge, are nominated by the Grand Master, subject to approval of the Grand Lodge.

33rd.—No member of the Grand Lodge, to whatever office appointed, can be allowed to take his seat or to act in any capacity, under such appointment, without having first paid all dues required by the Regulations, and received the *Four* orders of the Institution.

34th.—All Members of the Order, being Members of the Grand Lodge, shall, as soon as convenient, procure Scarlet Gowns, trimmed with Orange Purple and Blue Fringe, which are to be worn in the Grand Lodge, when regularly open.

35th.—The funds of the Institution are lodged in the hands of the Grand Treasurer, and that Officer shall produce his Books and Accounts, at every annual

meeting of the Grand Lodge, when the same shall be examined and audited, by three Masters.

36th.—Isolated Lodges, that is, such Lodges as by reason of distance, or any other circumstance, cannot be conveniently attached to any particular District, are to communicate directly with the Grand Lodge.

37th.—The Grand Master, Deputy Grand Master, Grand Secretary, Grand Treasurer, Grand Chaplain, and President of the Grand Committee are *ex-officio* Members of all Lodges, they may visit and are entitled to exercise all the rights and powers of their respective Offices therein, except in the distribution of their Funds, the election of Officers, and the Bye-laws of the Lodge, which Bye-laws must not be repugnant to the Regulations of the Institution.

38th.—No meeting of the Grand Lodge can be held, except the Grand Master, a Deputy Grand Master, or the President of the Grand Committee, preside at such meeting, and except also, that at least twelve members of the Royal Scarlet order, be present thereat.

39th.—As the Grand Secretary's Department is one of great responsibility, and requires constant attendance, expense and labour, on the part of the gentleman who may actually discharge its duties, he shall be allowed compensation for his services, such compensation to be voted annually by the Grand Lodge.

40th.—Visitors, being of the Royal Scarlet order, may be admitted to the meetings of the Lodge, with the approbation of the Grand Master, Deputy Grand Master, or President of the Grand Committee, presiding at the time.

41st.—No change or alteration in the general Rules and Regulations of the Order, can be made, except by the Grand Lodge, nor shall they be changed or altered by that body, except two thirds at least of the members present at such meeting, concur in the proposed change.

ORDER OF PROCEEDINGS TO BE OBSERVED IN A PRIVATE LODGE.

1. The Lodge opened by Prayer.
2. A Lecture repeated.
3. Members proposed.
4. Members initiated.
5. Public business connected with the principles, honor, or prosperity of the Institution, discussed.
6. A Lecture repeated
7. The Lodge closed with prayer.

ORDER OF PROCEEDINGS TO BE OBSERVED AT ALL MEETINGS OF THE GRAND LODGE.

1. The Grand Secretary shall make a return of all the members present, with the offices held by them respectively ; together with the names and offices of all *visiting* brothers ; all of whom shall be individually examined, and duly vouched to belong to the Purple Order.
2. The Chair shall be then taken by the Senior Grand Officer present.
3. The opening prayer shall be then read by the Senior Grand Chaplain.
4. A Lecture—first of the Orange, and subsequently of the Purple, shall be correctly repeated, for the information of the brethren.
5. The official proceedings of the last meeting of the Grand Lodge shall be read.
6. All Letters and written Communications read.
7. All Reports read.
8. All applications for Warrants considered.
9. Dues received, and the Treasurer's accounts audited.
10. All appointments to office made.
11. All Resolutions connected with the principles, honor, or prosperity of the Institution considered.
12. A Lecture, in the same order as at the commencement, shall be returned.
13. The President shall then vacate the Chair, which shall be taken by the next Senior Grand Officer present, when the thanks of the Grand Lodge shall be returned to the President for the day, if he shall be deemed worthy by the meeting ; after which the Grand Lodge shall be closed with a prayer by a Chaplain, (if present) ; if not, by the Chairman.

FORM OF INTRODUCTION OF MEMBERS INTO THE ORANGE INSTITUTION.

The Candidate for admission shall be introduced between two brethren, one of whom must be his proposer or seconder, who shall

carry in his hand the Holy Bible, with the Book of Regulations placed thereon, and on their coming to the foot of the Table, opposite to the Master—the Brethren all sitting (strictly silent) in their places—the Master shall say—

Master.—Brethren, whom do you introduce ?

Introducer.—A. B., a worthy friend.

Master.—What do you carry in your hand ?

Introducer.—The Word of God.

Master.—Do you reverence that Word ?

Introducer.—We do.

Master.—What is that other Book ?

Introducer.—The Book of Regulations of the Orange Association.

Master.—Are you acquainted with the 2d Rule ?

Introducer.—We are ?

Master.—Do you act in conformity to that Rule ?

Introducer.—We do.

Master.—[Addressing himself to the Candidate] Friend, what do you desire of this meeting ?

Candidate.—Of my own free will I desire to be admitted into your Loyal Association.

Master.—Friend, kneel down.

The Candidate shall then kneel down at the table, (all the Brethren standing) the Chaplain or Brother appointed, shall read the following portions of Scripture—

“O Lord God of our Fathers, are not thou God in Heaven, and rulest not thou over the kingdoms of the heathen, and in thy hand is there not power and might, so that none is able to withstand thee.” 2 Chron. c. xx. v. 5. “Who is like unto thee, O Lord, among the Gods. Who is like unto thee, glorious in holiness, fearful in praises, doing wonders : Thou in thy mercy hast led forth the people whom thou hast redeemed; thou hast guided them in thy strength unto thy holy habitation.”—Exod. c. 14, v. 11, 13. “And this shall be for a token upon thine hand, and for a frontlet between thine eyes for, by the strength of hand the Lord brought us forth out of Egypt ; thou shalt therefore keep this ordinance in thy season from year to year.”—Exod. c. 13, v. 16, 18.

Here the Obligation shall be administered by the Master, after which the Chaplain or Brother appointed shall read the following portions of Scripture.

“Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God ! therefore the world

knoweth us not, because it knew him not. Beloved, now are we the sons of God ; and it doth not yet appear what we shall be : but we know that, when he shall appear, we shall be like him ; for we shall see him as he is. And every man that hath this hope in him, purifieth himself, even as he is pure. Whosoever committeth sin transgresseth also the law, for sin is the transgression of the law. In this the children of God are manifest, and the children of the devil : whosoever doeth not righteousness, is not of God, neither he that loveth not his brother. For this is the message that ye heard from the beginning, that we should love one another. Marvel not, my brethren, if the world hate you. We know that we have passed from death unto life, because we love the brethren. He that loveth not *his* brother, abideth in death. Whosoever hateth his brother is a murderer : and ye know that no murderer hath eternal life abiding in him. Hereby perceive we the love of God, because he laid down his life for us ; and we ought to lay down *our* lives for the brethren. But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of *compassion* from him, how dwelleth the love of God in him ? My little children, let us not love in word, neither in tongue ; but in deed and in truth. And hereby we know that we are of the truth, and shall assure our hearts before him. And this is his commandment, That we should believe on the name of his Son, Jesus Christ, and love one another as he gave us commandment."—First John, c. iii, v. 1, 2, 3, 4, 10, 11, 13, 14, 15, 16, 17, 18, 19, & 53.

Here the following prayer shall be read. (*All kneeling.*)

Almighty God, Judge of all men, to whom all hearts be open, and from whom no secrets are hid, look down, we beseech thee, upon us who are now assembled beneath thy all-seeing eye, Thou hastest the deceitful heart ; to thee, the false tongue is an abomination, Strengthen us, then, we implore thee, that we may ever avoid falsehood, and cleave to that which is true : dispose us to brotherly love and Christian charity, to be true and faithful to our Brethren in all just actions ; and as we do now receive this dear friend into our benevolent and loyal association, may we be admitted into thy Heavenly Kingdom ; in thy name and looking to thy Providence to direct us to what is right, we do now receive this thy servant to a membership into our Society, trusting that thou wilt so guide and govern his heart and actions, that he may long continue an ornament to our association, and a firm and steadfast supporter of thy Church and People.—AMEN.

The Candidate shall then rise, and the Master shall take him by the hand and say—

Master.—We receive thee, dear Brother, into the Religious and Loyal Association of Orangemen, trusting that thou wilt abide a devoted servant of God, a true believer in his Son, Jesus Christ, a

faithful subject of our King, and supporter of our Constitution : keep thou firm in the Protestant faith ; make thyself the friend of all pious and peaceable men, availing strife and seeking benevolence ; slow to take offence, and offering none. In the name of the Brotherhood, I bid thee welcome, and pray thou mayest long continue among them, a worthy Orangeman, fearing God, and loving the Brotherhood, honoring the King and maintaining the Law.

The signs and the passwords of the Association shall then be communicated to the new Brother, according to rule, after which the Chaplain or Brother appointed, shall say—"Glory to God in the highest, and on earth peace, good will towards men."—*St. Luke, c. 2, v. 13.*

The Brother shall then make obeisance to the Master, and all present take their seats.

RITUAL OF THE INTRODUCTION TO THE PURPLE ORDER.

When a Brother is to be introduced, the Tyler shall first enter the room after him two Purplemen, then the two sponsors of the Brother, each bearing a purple rod, decorated at its top with Orange ribbons ; and between them the Brother himself, carrying in both hands the Bible, with the Book of the Orange Rules and Regulations placed thereon ; on his entering the room, the Chaplain, or in his absence, a Brother appointed by the Master shall say—

"We have a strong city ; salvation with God appoint for walls, and bulwarks. Open ye the gates, that the righteous nation which keepeth the truth may enter in. Thou wilt keep him in perfect peace, whose mind is stayed on Thee, because he trusted in Thee ; Trust ye in the Lord for ever, for in the Lord Jehovah is everlasting strength."—*Isa. 23 c. 1, 2, 3, 4, v.* "The remnant of Israel shall not do iniquity, nor speak lies ; neither shall a deceitful tongue be found their mouth, for they shall feed and lie down, and none shall make them afraid."—*Zeph. 3 c. 13 v.*

(During the reading of these verses, the brother shall stand at the foot of the table—the Brethren all standing and strictly silent.)

Master—Brethren, what do you desire ?

Answer—Our desire and request is, that this worthy Brother may be advanced to the degree of a Purple Orangeman.

Master—Do you believe that he hath, since his admission into our Association, conducted himself, in all respects, as a true Brother Orangeman ought to do ?

Answer—We do believe so.

Master—Brother, do you of your own free will desire to be admitted into the Order of Purple Orangemen ?

Answer—I do, and respectfully request the same.

Master—Purplemen, bring to me our Brother.

(He shall then be brought by his two Sponsors, before the Master ; the Tyler retiring to the door, and the two Brothers standing

one at each side,—he shall then kneel on his right knee, and the Master shall invest him with a Purple Sash, and such decorations as may be convenient.)

The Chaplain or Brother appointed, shall say—

“Behold, the stone which I have laid before Joshua; upon one stone, shall be seven eyes; behold, I will engrave the graving thereof, saith the Lord of Hosts, and I will remove the iniquity of that Land in one day.”—Zec. 3. c. 8. v. “For they shall rejoice and shall see the plummet in the hands of Zerubbabel with those seven; they are the eyes of the Lord which run to and fro through the whole earth.”—Ib. 4 c. 10 v.

“In that day shall there be upon the bells of the horses holiness unto the Lord; and the pots in the Lord’s house shall be like bells before the Altar.”—Ib. 14 c. 20 v. “These things, saith He that holdeth the seven stars in his right hand: who walketh in the midst of the seven golden candlesticks.”—Revelation, 2 c. 1v.

“Submit yourselves to every ordinance of man for the Lord’s sake: whether it be to the king, as supreme; or unto governors, as unto them that are sent by him for the punishment of evil doers, and for the praise of them that do well. For so is the will of God, that with well-doing ye may put to silence the ignorance of foolish men; as free, and not using your liberty for a cloak of maliciousness, but as the servants of God. Honour all men. Love the brotherhood. Fear God. Honour the king.”—1st. Epistle of Peter, 2nd. chap. 13, 14, 15, 16 & 17 verses.

Then the Master shall administer the Purple Obligation, after which (taking him by the hand) he shall say—

“Brother, thou hast been weighed in the balance and not found wanting; therefore it has been judged right, thou shouldst be advanced into the Purple Order of our Institution, in which dignity, we trust that thy better means of serving our religious and loyal brotherhood, will be duly employed; and as thine opportunities will now be advanced with thy station amongst us, so likewise would their neglect cause our more special injury; for this cause, Brother, increase in thy diligence; be instant in season and out of season, for the higher we stand, the more should we take heed lest we fall: in the name of the Purple Brethren, I bid thee heartily welcome, nothing doubting, but that thou wilt continue with a greater earnestness to fear God, honour the King, and maintain the Law.”

The Master shall communicate, or cause to be communicated, to the new Purpleman, the signs and pass-words of the Order.

And the Chaplain or Brother appointed, shall say—“He that hath an ear to hear, let him hear what the spirit saith unto the churches.”—Rev. 2 c. 9 v.

After which the Brethren shall make obeisance to the Master, and take their seats.

PRAYER AT COMMENCING.

Almighty God and Heavenly Father, who of thy gracious providence, and tender mercy towards us, didst wonderfully conduct thy servant King William, and bring him safely through many difficulties, to preserve us, from the attempts of our enemies to bereave us of our religion and laws, we humbly praise and magnify thy most glorious name, for thy unspeakable goodness towards us, expressed in this act of thy mercy. Be thou still our mighty Protector, and scatter our enemies that delight in blood; infatuate and defeat their counsels, abate their pride, assuage their malice, and confound their devices: strengthen the hands of our present gracious Sovereign Queen Victoria and all that are put in authority under her, with judgment and justice, to cut off all such workers of iniquity as turn religion into rebellion, and faith into faction, that they may never prevail against us, or triumph in the ruin of thy church among us; but that our gracious Sovereign and her realme, being preserved in thy true religion, and by thy merciful goodness protected in the same, we may all duly serve thee, and give thee thanks in thy holy congregation, through Jesus Christ our Lord.—AMEN.

Our Father, which art in Heaven, hallowed be thy name; thy Kingdom come; thy will be done in earth as it is in Heaven; give us this day our daily bread, and forgive us our trespasses, as we forgive them that trespass against us; and lead us not into temptation, but deliver us from evil. For thine is the kingdom and the power and the glory, for ever and ever.—AMEN.

PRAYER AT CLOSING

O God, whose name is excellent in all the earth, and thy glory above the heavens, who hast so often miraculously preserved our Church and State from the secret contrivance and open violence of numerous conspirators, we bless and adore thy Gracious Majesty, for thy marvellous loving kindness to our Church and Nation in the preservation of our religion and liberties; and we humbly crave, that the devout sense of thy repeated mercies, may renew and increase in us, a spirit of steady allegiance to our present gracious Sovereign Lady Queen Victoria; and a spirit of fervent zeal for our holy religion, which thou hast so wonderfully rescued and established, a blessing to us and to our posterity; all which we humbly beg, for the sake of our blessed Lord and Saviour Jesus Christ—Amen. The grace of our Lord Jesus Christ, the love of God and the fellowship of the Holy Ghost, be with you all.—AMEN.